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VOL 2, NUMBER 3 JANUARY 29, 1971 NORTHCOUNTRY FORTNIGHTLY
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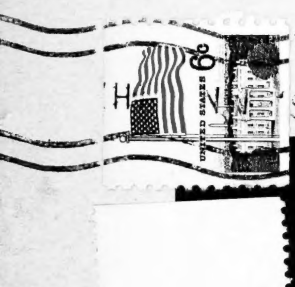

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SPACECRAFT COMMUNE BURNS

Pictured here are what remains of the home/workshop of Spacecrafts commune which was destroyed by fire January 18th. Spacecrafts is a family of ten who lived and made candles together in the upper half of the double dwelling.

The fire started about 5:30pm, Monday, January 18th as people were sitting around eating supper. A guest couple staying upstairs came down from the attic, filled their plates, and started walking back upstairs. At this point the women discovered the fire and yelled down for one of the men. When he got upstairs he saw the candle-workshop in flames and yelled down for more help. A couple of more people got up. On the whole it took about five minutes for everyone to realize something serious was happening. Moments later the electrical power went out, throwing everyone completely off. There was nothing left to do but grab a coat and get outside.

As the fire was being put out by the Fire Department the Red Cross was there to take care of any needs that came up.

Since the fire Spacecrafts has been looking for a place to live, but has been unable to aquire anything. Even under the emergency conditions they were faced with no emergency housing relocation no emergency relocation housing was provided.

People in the commune have also been contacting landlords in search of (any) housing, but have continually run up against landlords who refuse to rent to communal groups, don't like long hair, or insist on questioning their morals.

Since the fire spacecrafts has reduced to half in numbers. Four people have gone their own ways, four remain together. They are currently working part time to raise enough money for another place(which they located just at press time).

As soon as the group gets itself situated again they want to work at putting a tenants service into effect which would help people in emergency situations, and also work on normal location problems confronting communes.

Landlords can be confronted and made conscious of peopl's needs. Hopefully more of them will open their property to communal tenants, making the whole housing situation somewhat less drastic.

If you are intersted in working to help with this effort send a card to: Spacecrafts, c/o Hundred Flowers, PO box 7271 Powderhorn Station, Minneapolis, Minn. 55407. All mail will be forwarded to Spacecrafts as it arrives. Remember to give your address and phone number.

RIP-OFF PLAGUE

The youth community in the Twin Cities is now being plagued by armed robberies, thefts, and general intimidation by rip-off artists who have been concentrating on this community because it has proved itself so defenseless against such problems in the past.

Within the last two to three months, a dozen or more people have been ripped-off for any combination of dope, money, stereos, tv's, and anything else of value.

Besides private parties being ripped off, two service-oriented community establishments have had money and merchandise stolen from them. The Riverside Cafe, (a collective effort established by residents of the West Bank) was ripped off for $30 in cash which was locked in a compact refrigeration unit, plus an undetermined amount of change taken from the pool table, juke box, and pin ball machine in the back rooms of the cafe. All machines hac to be broken into to get the money.

Over the Christmas Holy Daze, the Muses Record Shop on 26th & Nicollet was trashed, and ripped-off for records and other merchandise. Much of the merchandis people from the community were trying to sell there on consignment. (People who have had merchandise for sale at Muses should contact Don Okumura, General Delivery, Mpls. Post Office. Make sure to leave name and address or phone number).

Other attacks on the community have been the theft or armed robbery of people and their homes. Admittedly, many "freaks" who identify with Revolutionary Youth Culture can well afford to have some of their property "redistributed", but the rip-off artists have made no attempt to distinguish between the "hip" bourgeoisie and sisters and brothers involved in revolutionary struggles.

The youth community here is just beginning to realize a common predicament shared by similar communities everywhere. People who have been ripped-off, especially if it's for dope, won't call the police to come and snoop around their apartments and our rip-off friends are well aware of this and depend on it.

There will be a meeting on Feb. 8th, at the Riverside Cafe, 1900 Riverside (1 block east of Cedar Ave.) for all people who have been ripped-off to try to determine the identity of the rip-off artists. Everyone who has been face to face with these people should be sure to come to determine what group(s) is responsible for such rip-offs. The forming of a people's defense brigade to confront the people who have been responsible for the rip-offs, and convince them that tney should not continue with their exploits, will also be discussed. PLEASE MAKE NOTE OF THIS ON YOUR CALENDAR, AND COME!

REALITY

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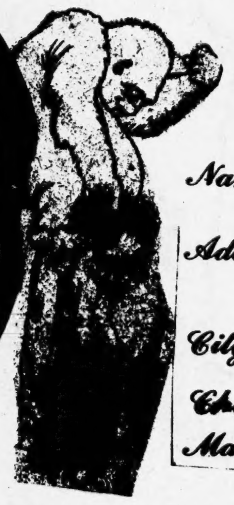

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HEAD FEED

FEED THE PEOPLE!

The beginning of this article is taken directly from the leaflet which was distributed to the West Bank community early last week. The remainder of the article tells of the results and developements of the West Bank cooperative food effort now under way. Read on!

Augsburg College is now considering renting 22nd and Riverside store front to the West Bank community residents. The store fromt would be a co-operative grocery owned and operated by the residents of the community. The objective is to provide low cost, high quality foods and services. This particular building is ideal because of its location and its facilities,,and it is beyond the financial means of thid cooperative to duplicate these facilities elsewhere. If there is to be a co-op, it has to be here.

People from the community have been dealing with the Augsburg administration for six months. On January 19th the Augsburg Administrative Committee recommended that the Augsburg Executive Committee reconsider their previous decision denying the community the store. The Augsburg administration has informed the West Bank Community Union that it must have greater indication of wide based community support.

LATEST DEVELOPMENTS

A temporary committee was organized January 23rd to work out the mechanics of forming a legal and community responsive co-op, and to coordinate community support.

On January 27th over one hundred residents of the West Bank community attended a meeting held at the Presbyterian church to discuss the formation of the co-op. A temporary steering committee presented background information on the legal frame work involved in creating a co-operative and suggested some possibilities concerning the organization and operation of our individual co-op. After the information rap there was a question and answer session and petitions were passed to indicate community support of the co-op idea. A separate petition was circulated to organize a committee to formulate by-laws for the co-operative's charter. This committee will meet Monday, February 1st at 7:00 p.m. in the Presbyterian church and anyone interested and concerned is urged to attend.

IMPORTANCE OF CO-OP AND WHERE THE WEST BANK IS HEADING

The co-op grocery store is a major step towards economic independence for the West Bank community. Slowly, the direction of the West Bank is turning towards community control by the community. The residents are extremely responsive to the Community Union, which is an alternative to Jens Christiansen's (alderman) government of the wealthy Daytons, Marquette Bank, etc., and other rip-offs. People on the West Bank know that the only way we can achieve economic and personal freedom is to get together, and we have been doing it. The great concern of the residents over the redevelopment of the West Bank indicates that residents want to be consulted about the plans Heller - Segall have in store for them. Heller - Segall claims that there is no community - a revelation is in order and maybe more. A frustrated community is putting its energies together for the good of us all.

The not so dormant Augsburg student community got together to help in the struggle too. The Augsburg administration did not expect student support of the co-operative - REVELATION - the students did care! Augsburg students are now organizing to represent themselves on the West Bank Union Council. Such a tremendous effort has been put forth by the Augsburg students that many thanks still come from the West Bank community. One can feel the strength arising from a long period of oppression and frustration. The West Bank belongs to the residents.

STATE OF THE CO-OPERATIVE UNION

BLACK OWNED & OPERATED GROCERY STORE BOMBED

A black-owned and operated grocery store, THE PEOPLES COOPERATIVE UNION was destroyed last month by what people now believe to be a dynamite blast and fire. Because of the political nature of the store, its enemies were many. The store was a direct threat to white pig enterprise in the Minneapolis Northside ghetto.

The store was started by Nathew Eubanks, who in 1969 was a radical black who had gained the position of director of the Citizen's Community Center. He called for the black sisters and brothers of the community to pull together to boycott the white owned and operated rip-off grocery stores. As a result, he got support from the community and antagonism from the government—which supported the CCC. After many hassles, he was forced to resign.

He now had more time and energy to devote to his campaign. The dynamics of a ghetto boycott are simple: There is no place to buy if you boycott the rip-off stores. The whites know this and have a strong bargaining point. People can't afford to travel outside the community to shop at more reasonable places; the only way to fight that kind of oppression is to set up a peoples store in the neighborhood, that would serve the community instead of soaking it. Eubanks started breaking the ground to do that. He gained the support of not only poor blacks in the area, but also concerned whites who lived outside the area and were willing to contribute what they could, mostly time and energy. Eventually, backed by churches, work could get underway.

All during the time of planning, Eubanks never lost sight of the political statements his actions were making. He instructed the architects (he hired a white architecht to design the proposed building) to make extra use of steel in the frame to prevent fire loss. As it turned out, there was an early attempt to burn the place down, and it failed. That was sometime in December, 1969. That became a motive for the first aggressive defensive tactics by Eubanks. There were people guarding the store 24 hours a day from that night on. The attempt was, however, repeated about a month later, when their guard was apparently down, and the office which was the base of the operations was destroyed.

Those arson attacks were not the only hassles that year. Eubanks himself was the victim of many stupid arrests for taking a stand against his oppressor. The Housing Inspector forced the Coop to replumb or rewire much of the work that had already been done—at great expense.

Finally, in Spring of 1970, the store was opened to the public, tho still not finished. The opening brought mixed reactions from the people in the community. Some were enthusiastic and happy to see the day come when there could be a peoples store in their area. But others were disappointed, some bitterly, because the prices were high. They felt it was not better than the already existing, but white-owned, stores in the community.

Those that supported the operation were many, and a lot of them bought shares (non-voting) at $5.00 a share. Everybody who agreed to what the store stood for could afford to buy at least one share and help to support it. The store was an example of what people could do when them come together to improve their situation. Matt's politics were being aired and people felt as though they had a voice in determining their community direction.

The store was now even more of a threat to the parasitic rip-off stores owned by non-resident (or even resident) whites, even though few blacks did all of their shopping at the Coop.

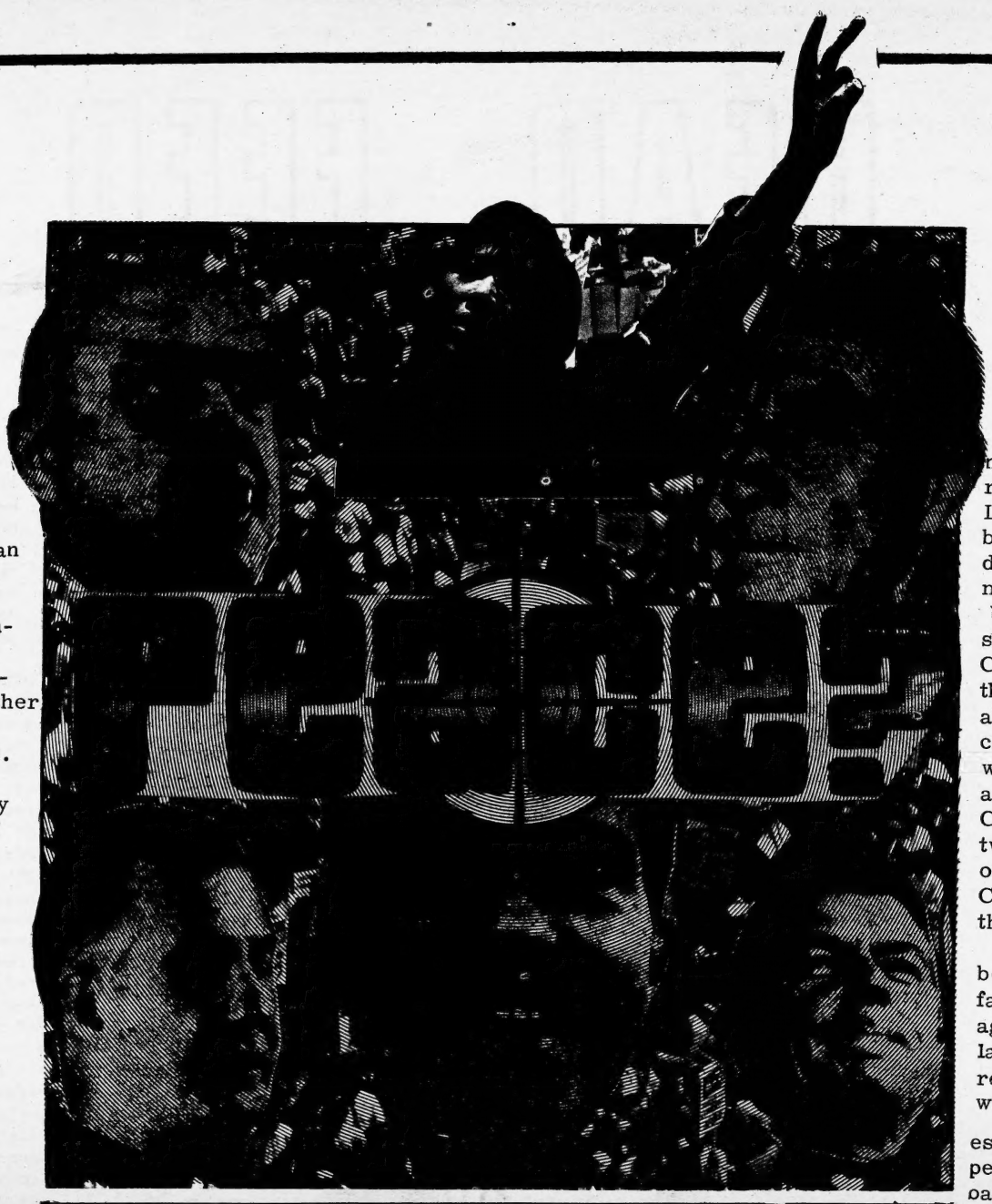
One day, in December of 1970, the store was hit by fire and extensive, but not permanent, damage was done. Shortly afterwards another blow was dealt the Coop. It was then hit by dynamite. All that remained after this fire disappeared beneath the City bulldozers.

There is speculation, even in the community as to who did the job of destruction, and what reasons they had for doing it. There were people of a wide range of political involvement who were interested in the outcome of the Co-op.

Speculation be as it may, Ted Eubanks, Matt's brother, and Manager of the store, is planning to reopen the Coop. This time there will be a wider political education to come out of the efforts.

ALL POWER TO THE PEOPLE

an extended rap on



GETTIN' READY

up coming anti-war actions

IMMINENT ESCALATIONS

During the last few weeks the Nixon administration has been preparing itself and the American public for major escalations of the war in Indochina.

Last spring, when Nixon expanded American involvement into Cambodia, he claimed his escalation was not an invasion but rather a defensive reaction to protect withdrawing U.S. combat troops.

But millions of Americans thought otherwise, and militantly responded to Nixon's invasion of Cambodia. Hundreds of college campuses shut down, buildings were burned, students were killed by National Guardsmen; Nixon emerged shaken. He was forced to announce a retreat from Cambodia.

The troops pulled back into South Vietnam on schedule and Nixon promised Congress that American combat troops would never enter Cambodia again. Things quieted down once again. By election time, the war in Indochina wasn't an issue and the Pentagon figured that it could slow down withdrawals and renew extensive bombing raids without massive national reaction.

Now, Nixon again claims that new escalations (increased air raids against North Vietnam, Laos and Cambodia) are justified because they cover for the "winding down" of American combat involvement.

Unlike last spring, when they shocked the public with their Cambodian operation, Nixon and the Joint Chiefs are now systematically building support for upcoming escalations. The CIA's well-coordinated POW campaign and J. Edgar Hoover's recent Catholic Conspiracy expose are two of the administration's media-oriented tactics to generate anti-Communist sentiment and discredit the antiwar movement.

Apparently these tactics have been (at least for the time being) fairly effective. The air raids against North Vietnam during the last two months provoked no reaction in this country and the way appears clear for Nixon to escalate the war beyond a perpetual air war to American combat operations in defense of Phnom Penh or Laos. (Since this was written, the U.S. has begun to take command of the defense of Phnom Penh and is moving to further commit itself to the preservation of the corrupt Lon Nol regime.)

MOVEMENT RESPONSES:

Most of us suspect further escalations are imminent and believe the antiwar movement should be able to respond to them. We sense that the need to rebuild and extend the movement against the war and the institutions which perpetuate it has never been so great. We know the Vietnamese don't have the luxury to sit around and spend months deciding how to act against these escalations. We realize these things but are confused about the concrete ways to renew our struggle against the war.

In spite of high consciousness about the war and repression, the dispersion of the movement into small collectives with no centralized communication, combined with what appears to be the effectiveness of the Nixon strategy to diffuse the antiwar movement, has prevented us from taking action.

Some argue that these problems will be quickly forgotten when a real crisis confronts us. Others feel that we should organize now to head off escalation, rather than simply react to it. They point to the lessons of the May Strike which demonstrated the weakness of crisis-oriented mass action organizing which doesn't come from an overall strategy.

LAST SPRING'S LESSONS

Last spring, crisis committees were thrown together and coordinated by a few movement "heavies." Campus committees feverishly worked together to reach out to people off-campus, but finally burned out

Last spring, crisis committees were thrown together and coordinated by a few movement "heavies." Campus committees feverishly worked together to reach out to people off-campus, but finally burned out. Most strikers' participation was limited to rally attendance, a spectator's role. Some circles of action-oriented radicals met to discuss possible kamikaze attacks and manipulative mass actions. The black students spent most of their time "wiping it to whitey" at highly rhetorical meetings on campus. Women and gay people soon became indifferent to the student strike after being hooted down and told their concerns had no connection with the issue of the war.

After the strike, few were able to stay together, many dispersed frustrated and even despondent. All over the country, clandestine actions by select cadres of revolutionary activists replaced mass events. It is difficult to assess what effect the Weatherpeople's clandestine actions have had on the millions of Americans who previously identified with the antiwar movement. Just what our reaction to another "crisis" would be is not at all clear, especially after the Kend State massacre which taught us how far the Death Machine was prepared to go to silence dissent.

LET'S GET TOGETHER

Even though these things may still prove to be obstacles, now is a good time for us to get ourselves together. The immediate need is for ways to begin to think and talk with large numbers of people about the war. The movement, as well as the general populace, should be educated about the current situation in Indochina, the 8-point peace plan of the Vietnamese, the Peoples Peace Treaty (see last HUNDRED FLOWERS), and the war's relation to the economy.

These things should be initially discussed within the groups people are already involved in. Other groups could meet specially for such discussions and organize themselves further to participate in any "crisis" actions or for long-range organizing against the war. Everyone should be made aware of the militant demonstrations scheduled for the spring especially the May 1st demonstration in Washington which will demand that Nixon accept the 8-point program of the Provisional Revolutionary Government.

POSSIBLE "CRISIS" SITUATIONS:

While long-range organizing of this kind is essential, we should also be ready to participate in any "crisis" actions. In many cities, contingency plans are being proposed in case Nixon escalates the Indochinese conflict.

Boston, for example, has proposed a mass gathering to decide what actions should be taken in response. Torch light marches, area-wide strikes, and demonstrations against particular war-related targets are all being considered. Already, small groups are canvassing schools, workplaces and shopping centers, trying to get personal committments from people to attend the meeting if and when the time comes.

Even now, we need proposals for responses to major escalations and the beginnings of a communications network which connects the diverse, dispersed groups of the movement. While Minneapolis seems pretty remote, its weather forbidding and its movement dormant; one can conceive of a Day After response to any major escalation of the war.

THE DAY AFTER

Emergency brainstorming meetings could be held between groups and collectives. Proposals could be made for a place to converge for spontaneous actions. In the absence of any sectarian groups or dominant cadres on campus, hundreds of new participants could find space to express themselves and act collectively during another student strike. The youth community off-campus is more extensive than ever before and spread throughout south and southeast Minneapolis. It could meet at off-campus centers and work within these neighborhoods. Groups coupd be called together in college departments, dormatories, Greek houses, apartment buildings.

Minneapolis' growing alternative newspapers could get together with other media groups like Strike Film Coop, the Poster Factory and Peoples Press to provide local groups with information and literature. Adult groups like the Peoples' Commission, Clergy & Laymen Concerned, AFSC, etc. could meet with Quaker and Unitarian meetings social action and ecology organizations, church congregations and so on to rally support from the older members of the antiwar community. Women's groups could bring the heartfelt message of the Vietnamese women to women's clubs and associations throughout the city. One-shot demonstrations around war-related industries and institutions (like Honeywell, the Federal Building Induction Center and Army Intelligence office could be conceived of, called by, and coordinated by small groups of currently inactive veterans of Honeywell Project, Draft Resistance, and Vets for Peace.

SABOTAGE & TERRORISM

GUERRILLA ACTS OF SABOTAGE AND TERRORISM IN MINNESOTA FROM 1966 THRO AUGUST 1970

June 26, 1969, Evelth, Minn.
Two cases of dynamite and two cases of blasting caps were stolen from a construction site on Highway 53.

• Eveleth

July 11, 1970, Alexandria, Minn.
Three men were arrested attempting to remove records from the draft board.

• ALEXANDRIA

May 8, 1970, Duluth, Minn.
Several fires were set at the U. of M. (Duluth) campus.

• LITTLE FALLS DULUTH •

July 11, 1970, Little Falls, Minn.
Two men were arrested attempting to remove records from the draft board.

Feb. 26, 1966, Elk River, Minn.
Barry Bondhus dumped ten pounds of shit on draft files in Elk River. The movement that started a movement.

• ELK RIVER

Feb. 11, 1969, Mpls., Minn.
An explosive device was set off near a U.S.A.F. recruiting office.

Nov. 19, 1969, St. Paul, Minn.
A bomb explosion tore a door lose and damaged a 1st floor hallway at North High School.

Mar. 2, 1970, St. Paul, Minn.
The Minn. Selective Service headquarters sustained extensive damage from black spray paint. The headquarters of Hennipin Co. sustained moderate damage.

Aug. 30, 1968, St. Paul, Minn.
Two off-duty policemen took guns from a youth at a dance and then the officers were attacked by a large group. An unknown person shot at the officers, wounding one. Later on, in the early morning hours, officers were struck by sniper shots.

May 22, 1970, St. Paul, Minn.
An officer responding to a call at 859 Hague Ave. was slain by a sniper bullet.

Sept. 1, 1968 St. Paul, Minn.
Firebombs and gunfire injured two policemen.

• MANKATO WINONA •

May 7, 1970, Mankato, Minn.
The local National Guard Armory was firebombed. Damage was not reported.

Feb. 6, 1969, St. Paul, Minn.
Two shotgun blasts struck a police-car.

July 11, 1970, Wabasha, Minn.
All I-A files and other records were stolen from the draft board.

July 11, 1970, Winona, Minn.
Three men were arrested attempting to remove records from the draft board.

Aug. 18, 1970, Mpls. Minn.
A bomb consisting of 20 sticks of dynamite blew up in the Federal office building, causing $500,000 damage. The building houses the Armed Forces Examination Center.

reprint from Scanlan's magazine

What to do when the front door oinks

When the FBI calls on you

from the Berkeley Tribe

Information is a crucial ingredient in the fuel that runs the engine of repression. It is important for us to recognize that not all the information that the pigs obtain comes from bugs and agents. Sometimes we sisters and brothers of the movement supply the information.

This is how it happens. Some of us get scared when an FBI agent appears at the door. We answer a few "simple" questions because we are afraid not to—afraid of committing some crime by not talking. Our fear in this situation distorts our judgment.

There is no law requiring us to talk with an FBI agent. No crime against the State is committed when the agent is brushed off and the door shut immediately. However, a crime against our people is done when we deal with the situation by answering any of the Fed's questions.

No FBI agent asks idle questions; there is no such thing as small talk with a pig. A long answer, a short answer, a truthful answer, a lying answer—any of these will supply some sort of information which is of use to the State. The FBI visitor may be out to make a case on you, or a sister, or a brother—and you have "sung" if you say anything more than: "Call my lawyer. Goodbye."

Sometimes when we open the door unafraid and ready to brush the pig off, we get caught by an old interrogation trick. The FBI agent says, "We have some information which tends to implicate you in (such and such) a bombing. If you could answer a few questions, I'm sure we can straighten things out." Your mouth drops; your mind boggles: "Shit man, I didn't do that."

Suddenly you've lost your cool and you're only too glad to tell the pig where you were on Thursday night and who you were with. Maybe that's all he wanted to know—where you were and if (x) was with you. And, you've given him the information. Even two-bit gangsters in grade B movies don't fall for that one.

Some others of us are not afraid when the FBI comes—in fact quite the reverse. We are so arrogant about our wits and the Fed's stupidity that we invite the pig in to ask his questions, and find out what the enemy is up to. Fat chance. Our very questions give the pig information which he might never stumble over. Behind each question is a body of information which may well be revealed in the question itself or in a series of questions. Some of our brothers have reported on a interview: Man, was that a dumb pig. He didn't know what he was looking for. There are several names for that kind of arrogance.

What should we do when the FBI comes to call? It's really pretty simple. Experience has shown that the best response after the caller indentifies himself and flashes his badge is to say "That's nice and if you have any question, I'll listen to them in my lawyer's presence. She (or he) is (so and so). So long."

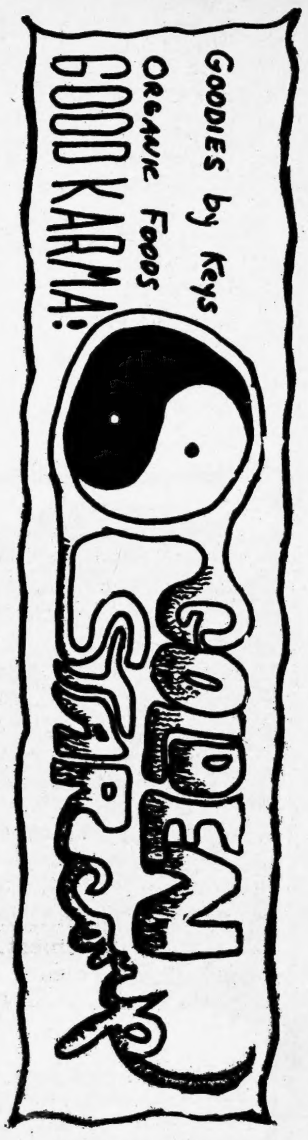
Don't let him in. Don't be afraid. Don't be tricked. Don't be arrogant. Any talking you do may sound like singing.

The history of struggle is filled with cases of sisters and brothers sent to jail and to death on "frame-ups" based on just enough circumstantial information to give an aura of credibility to the State's charges.

Another line of FBI investigating to anticipate is the visit to a third person: a parent or friend, or employer. Where possible, it is helpful to talk with someone likely to be contacted, and let them know the best way to deal with FBI visitors. Bits and pieces of information from nervous employers and upset parents may make up a mosaic of trouble for one of us. So, try to anticipate the problem and handle it ahead of time with enough tact and humor to ease the situation.

Somehow, along with everything else we must do, a balance should be struck between silly paranoia and naive obliviousness. Long before we are ready, the pigs are moving against us. The State in its seriousness forces us to be ever more sophisticated about defending ourselves. Perhaps the first step in learning about weapons is how to engage the safety of our mouths.

Prepared by the staff of the National Lawyers Guild Regional Office, Los Angeles, California



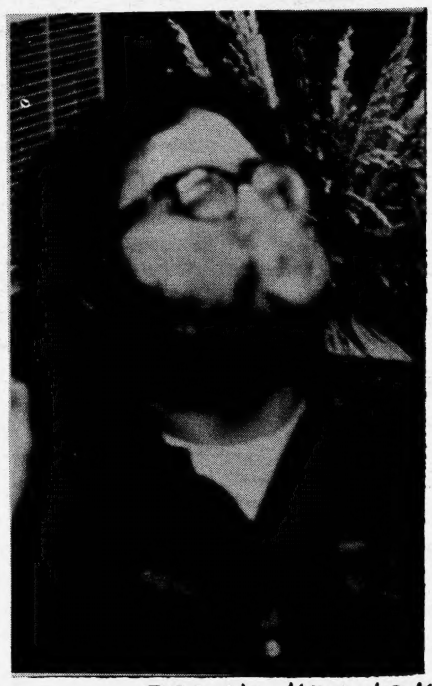
DRAFT RAID

All spectators stood with Frank Kroncke and Mike Therriault, the last two defendants of the Minn. 8 to be tried, as the verdict of guilty was read in court January 18. Judge Phillip Neville was so taken by the show of support that he then adjourned court without ordering a presentence investigation or discussing bail. The last day of the trial Judge Neville ruled all defence testimony about the draft, the war in Vietnam and religion irrelevant and immaterial. By ruling these issues irrelevant the judge ruled the defence of "justification" irrelevant. A "defence of justification" means that the draft office raids were necessary to prevent a greater evil -murder. Neville instructed the jurors that if they based their verdict on testimony about the war, draft or religion it would be against their oath as jurors. "You have a limited responsibility in this case," he said.

Following the judge's instructions while the jury was deliberating, Defence Attorney Ken Tilsen, read into the court record defence instructions Neville refused to give the jury. First, if the defendants were justified in their acts they should not be guilty. Secondly, if the evils sought to be avoided were greater than those prevented by the law the defendants should be not guilty. Finally, if these acts against evil were necessary religious acts protected by the first amendment, then the jury should return a verdict of not guilty.

In his closing arguments to the jury, Thor Anderson, prosecuting attorney, pointed out that the defendants were charged with "attempted" interference with the Selective Service System. He stated that this country can't allow the ripping-off of political and moral opponents at night.

Attorney Tilsen told the jury, "we're not talking about good motives, we're talking about necessity." The nature of the problem we're dealing with defines the scope through which we act." He summed up the defence testimony with, "We must all do our little part to stop this war. Our sons are the victims and casualties



FRANK KRONCKE

of this war. They are the war resisters, criminals before this court. Hundreds of men are becoming criminals before this court in Minnesota alone." He concluded by asking the jury to let their conscience be their guide.

Frank Kroncke, defending himself, told the jury that everytime three more men are killed in Vietnam it's not just a statistic but also three whole lives. He sited a relevant quote; "A million deaths is a statistic but one is a tragedy."

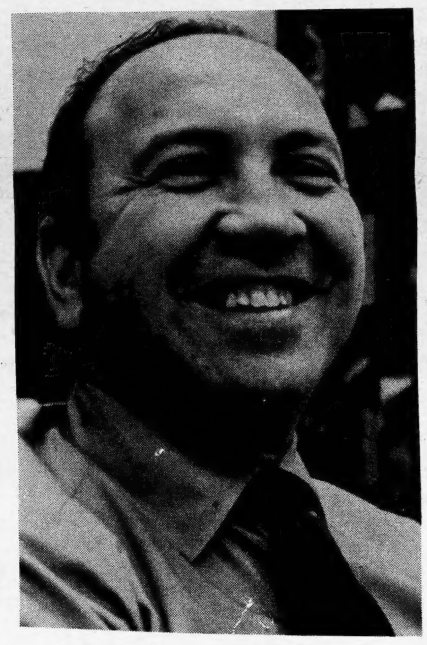
Frank based his case on the catholic radical tradition. He ended in that tradition, " To work for peace we must start with moral decisions. This is life, not a game. Men make laws that usurp God's power. Men must break those laws to know God. May God guide you."

In his rebuttal Thor Anderson slandered most of the defense witnesses, trying to discredit them before the jury began deliberation. It was clear to everyone that he had no intention of giving s rebuttal (to defense arguments) when he described the defense's case as a "four day temper tantrum." He also said that Frank had made ripping-off draft boards the eight sacrament of the Catholic Church.

Defense attorney Tilsen followed with a motion to strike all of Thor's rebuttal. Tilsen pointed out that the rebuttal was an attack that dealt with direct testimony and not with defense arguments as it should have. However, Judge Neville did not make it clear to the jury that they were to disregard Thor's rebuttal.

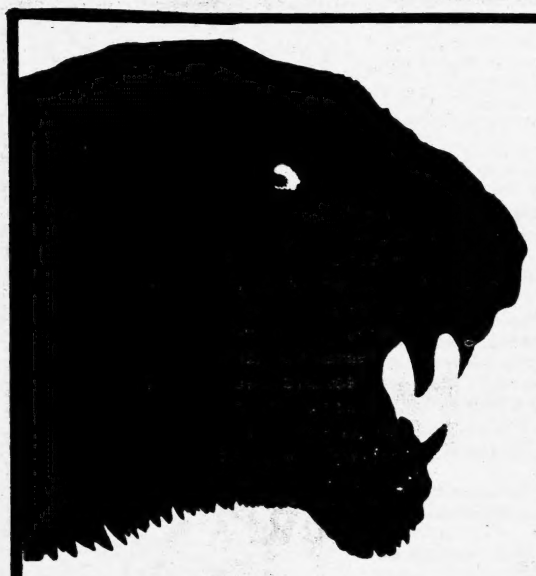
During defense testimony, Andrew Glass of the National Journal testified that in 1969 draftees were killed or wounded at a rate of 234 per 1000 and volunteers at 137 per 1000. He also testified that 80% of the draftees went to Vietnam and that 88% of the infantry in Vietnam was draftees.

Dr. Arthur Westing, Professor of Biology at Windom College, Putney, Vermont showed slides that corresponded to his testimony that 5 millionacres of mangrove forests were destroyed by defoliation. He pointed out that it would take 15 years for those forests to regenerate. Dr. Westing further testified that 125,000 tons of rice was des-



KEN TILSEN

NEW HAVEN



Three jurors have been chosen in the trial of Ericka Huggins and Bobby Seale over the past two weeks. That brings the total number chosen of the 750 candidates considered thus far to 7.

The fifth juror accepted is a black woman in her early thirties. She has two children and works as a machinist. The sixth juror is also a black woman who appeared to be in her 50's. She is a hospital worker, has no fixed opinion about the case and seemed pretty fair. She appeared to want to be on the jury. The latest juror chosen is a 67 year old white man from Hamden. He is a retired gunsmith who has three children-one of whom is a graduate student at Berkeley. He did not seem to favor capital punishment, but said in answer to the prosecution's question that he might consider it in some circumstances. Very softly, he said, however, "not in this case..." The three jolg a middle aged white man, two middle aged black women and a young white woman as jurors in this case.

Five panels were exhausted over the last two weeks in the process of choosing the three latest jurors. Of these, only seven were black, bringing the total number of black persons out of 750 candidates to 24. The average age of the last five panels was 46 years old -- younger than the previous panels but certainly not a peer grouping for Ericka and Bobby. As is becoming the usual pattern, the overwhelming majority of those excused were dismissed because of exposure to negative pre-trial publicity and general prejudice against the Black Panther Party or the defendants themselves.

In a recent session of the jury selection, David Rosen, attorney for Bobby Seale, introduced and argued four motions. The first was a motion to supplement the jury lists. The defense noted that none of the panels, all of which were drawn from the voter registration lists, contains any persons between the ages of 18 and 21, although they are now eligible to vote. Also, no one who has reached the age of 21 in the last year is in the present array. The second motion was to dismiss the present jury panel. The motion noted that blacks, young people, and women are uniformly underrepresented on all of the panels.

Another motion was made to bar exercise of peremptory challenges by the state. The defense stated that a system of peremptory challenges is designed to secure for the accused a fair trial. The motion is based on the reality of State's Attorney Markle's misuse of the system in an effort to exclude as many blacks and young people (the defendants peer group) as possible. Such an abuse further reduces Ericka's and Bobby's chances for a fair trial.

The final motion was for dismissal on the grounds of prejudical publicity. This is a motion that has been made frequently. Each time it is presented, the situation which it represents becomes worse. This motion mentioned in particular the recent statement of J. Edgar Hoover about the Black Panther Party, which further prejudiced the atmosphere around the trial, "thereby preventing the diminishing of community prejudice."

ERS GUILTY

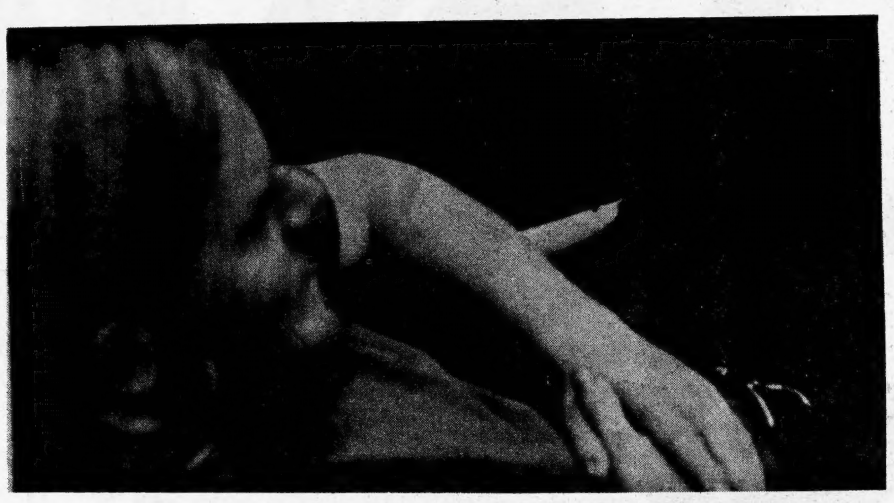
troyed. However, the court wouldn't allow him to testify about the ecological effects of herbicidal destruction.

Dr. Daniel Ellsberg of the Center for International Studies, MIT Cambridge, Mass. testified that while he was with the Rand Corporation (a private, non-profit corporation that does research on matters of public concern) he studied the possibility of thermo-nuclear war. He was an advisor to the Eisenhower and Kennedy administration before he left Rand to work with the Defense Dept. in 1964. With a GS-18 rating (civilian equivalent to Lt. General) he went to Vietnam and studied the decision making policy there. He further testified that he analyzed alternatives (bombing) in Vietnam and wrote the "white paper" justifying the bombing of Vietnam.

In 1965 he left the Defense dept. to evaluate the pacification program in Vietnam for the State Dept. with a rank of FSR-1 (just below ambassador). His report, known for its objectivity, stated that no progress was made in pacification in 1966.

Dr. Ellsberg returned to Rand after a year with the State Dept., during which time he was a confidential consultant with Henry Kissinger, special advisor to the president. He testified that as a Rand Analyst and a citizen, he and a few Rand colleagues wrote a letter to the N.Y. Times supporting total U.S. withdrawal from Vietnam in 12 months. Dr. Ellsberg further testified that draft resistance and civil disobedience definately affected the foreign policy causing the withdrawal of a few U.S. troops f om Vietnam.

Judge Neville would not allow testimony about the fact that the U.S. government practices deception about the war with the Amerikan public. Dr. Ellsberg was considered an expert by the court, however, the judge would not allow him to testify about his own personal feelings or thoughts.



MIKE THERRIAULT

The defence then called Marv Davidov, who has a history in the non-violent movement. He testified, "Vietnam has created a moral crisis today." He also said that non-violent people value human life over property. Marv concluded by saying that non-violence is just a tactic and that we must resist injustice by any means necessary.

Attorney Tilsen's last witness, defendant Mike Therriault, admitted that he entered the Little Falls draft board with the intent to remove and destroy the records. Mike, a former Twin Cities Draft Information Center counselor, testified that people undergo psychological stress because of the draft. While at TCDIC he had counselees who punctured an eardrum, who fasted to get underweight, and one person whom Mike talked out of cutting off his trigger finger.

During his counseling at TCDIC he realized the contradiction between counseling people about total non-cooperation (draft-resistance) and giving people information to help them get deferments. He decided to leave because of that contradiction and began to look for alternatives that would relieve the psychological stresses of all draft age men.

Defendant Therriault futher testified that social chaos resulted when people put property values over human values. He pointed out that their act was not one of mindless violence but one that would bring mindless violence to an end.

Noted historian, Staughton Lynd testified that in the past decade in the U.S. there has developed a phenomenon of moral acts in defiance of existing laws in order to change political policies. He pointed out that these individual acts change the awareness of the Amerikan people. Stoughton further testified that historically only a handful of protesters and dissent existed which usually diminished as the war progressed and the country became involved in war production. He added that the Vietnam War caused the dissent to increase as the war progressed.

Thor Anderson tried to discredit Stoughton when he pointed out during cross-examination that Stoughton had visited Hanoi. However, it came out in redirict examination that Stoughton went to Hanoi with a group of Quakers to get first-hand information on the war in Vietnam. Staughton testified that when he returned to the U.S. his passport was revoked by U.S. officials, then a federal court ruled that his passport could not be taken away and it was returned.

Frank Kroncke, acting as his own lawyer, called his first witness, Alan Hooper, U of M biochemistry professor, who testified that while technology advances, technology's biproducts were making things worse. He stated that there was a crisis in the scientific community about the overuse of technology, especially in Vietnam. He ended by saying that he only hoped that the political and economic conditions changed fast enough to correspond with changes in the scientific community.

Frank also called two witnesses to testify about the Catholic Church and its relation to solving social problems. They talked about Jesus how his work affected the community and how the church should relate to the community around them.

Defendant Frank Kroncke took the stand and testified that his belief and understanding of Tielhard de Chardin's theory of evolution lead to his participation in ripping-off the Little Falls draft board. Tielhard's theory stated that man ceased to evolve in the 40's and 50's. Scientists then thought that man would des destroy himself because, "Man could kill more effiecently than any other animal. Man is the only animal that commits suicide."

While teaching at RosaryCollege in Chicago he became acquainted with a few of the Milwaukee 14 (14 men, mostly catholics, destroyed draft files with napalm in Milwaukee in Sept., 1968) who told him that being a CO (conscientious objector) wasn't enough because the government wasn't going to end the war. He later recieved his CO and began teaching theology at the U of M Newman Center for his alternative service.

Frank then realized that Amerika was insensitive and that it was destroying both Vietnam and the U.S. He testified that he saw that the political people weren't responding and that it was necessary for religious people to take action to make the necessary changes in this government's policy.

A date for sentencing has not been set. We must work to stop the slaughtering of Amerika's youth and Vietnamese people.

FUCK THE DRAFT
FREE THE EIGHT

... more of the same

The motions were denied individually, as soon as they had been presented. State's Attorney Markle said that the first issue was irrelevant, the second charge was inaccurate--it is a "random" sampling--and called the third motion "absurd" With respect to the fourth motion, he said, "Any pretrial publicity comes from the mouths of the defense, the defendants, or individuals claiming to represent the Black Panther Party of the East Coast." Mr. Markle was referring to statements by William Kunstler, a speech which Charles Garry, lawyer for Bobby, gave to a lawyers guild (during which he repeatedly said his comments did not refer to this case) and an impromptu press "conference" given by Ericka and Bobby during their lawsuit against the State of Connecticut in Brdgeport last month.

As the vior dire proceeds from here, the defense attotneys are left with only 14 peremptory challenges remaining of their original 60. They were forced to use 13 challenges in the last two weeks while obtaining only 3 more jurors. It seems obvious that their final challenges will be used long before the 5 jurors still needed can be chosen. The prosecution has had to used only 19 challenges, leaving 41 of their 60 challenges still available.

Judge Mulvey has made it necessary for the defense to spend challenges where the bias was so obvious that the court should have (and would have, a month ago) excused the candidates. One prospective juror defended J. Edgar Hoover in having made prejudical statements about other cases in the past, saying, "I think he's done as well as he could." He also said that he would believe a policeman over anyone elso--although Judge Mulvey managed to talk him out of that position. The man was also 75 years old and more than slightly senile. Because the court would not excuse him, the defense was forced to spend a challenge on him.

A white woman in her fifties has written on her jury questionaire that she did not believe anyone was innocent until proven guilty. On the stand, she stated, not too convincingly, that hearing the Judges instructions had changed her mind. She also said, when asked about the death penalty, "I believe in capital punishment." She had to be challenged by the defense. Another challenge was spent on an elderly white man who compared the Panthers to the Slumlords, who belonged to the lily-white Elks, and had trained as an MP in the service. He also said that he was "a little" afraid to serve because he feared for his home and his family, but Judge Mulvey got him to say that none of this would effect him if he were chosen as a juror. The judge also refused to allow questioning on the subject of this candidates fear.

The prosecution continues to use the issue of the death penalty to eliminate a certain type of juror who responds, as one black woman did to Mr. Markle's question about capital punishment, "I can't give a life, why should I take one?" Such candidates, opposed to the death penalty, are excused by the court for cause. Bobby Seale offered a few reflections on the state's strategy in this trial to the press:

"This is th way lynching is done in modern day times...Markle knows we are running out of challenges for the defense and its obvious... (that) he intends to choose an outright rascist-minded, biased jury to lynch us...Why? Because of our belief in people's love and friendship, freedom and liberation..."

FREE ERICKA

As One We Must Rise

Racial Oppression

•red brick•

EVERYTHING IS SAID IN THE BED

SEXUAL LIBERATION

I'd spent the whole night with the guy (my parents had left for a vacation and I was supposed to stay with a girlfriend's family but told my parents I'd go there in the morning) -- anyhow, we were only going to "sleep" together. And even that was the climax of reluctantly raised limits: "Okay, you can touch my breasts, but only from the outside. Okay, you can touch my thigh but not above where the leg quits -- to Okay, you can TOUCH me with your penis -- to Okay you can put the rest of the head in, but no more." The idea was to stay a "virgin" as long as possible. Uh huh. So there we were in bed, toward morning. The guy loved me abjectly, I trusted him, we'd been petting and holding all night in a secret delighted burst of freedom from external supervision. And there we were -- I was half lying above him, with the tip of his penis inside me, and then a reckless, "Why not? You don't want to be a virgin ALL your life," and with that I slid down around him. Oooh (and no, I didn't feel any different, which felt funny in itself.) But even then there was a reservation. Michael, don't come. You gotta be careful not to come. Partly that was a fear of pregnancy and the degradation that meant, but partly, inescapably, it was still a feeling that if he didn't come inside of me I was still SORT OF a virgin. I was still saving SOMETHING for marriage. Within a half-hour I felt a local sensation at my genitals -- clitorally centered, if I remember -- which I wasn't prepared for. In the initial fear I thought No, this can't happen, if I lose control, HE'LL lose control! But the sensation came on, and I fought and struggled, pushed him away. No! No! I want to stress that I couldn't just make the decision and get wholeheartedly into the act. I couldn't abstain (that would have been silly from any point of view) but I couldn't just relax and enjoy it. A half hour later, somewhat reconciled and somewhat surer of Michael's control, I said, "That was a good feeling, Michael. Make that feeling come back." But by then my superego was more in control and he couldn't.

In the next few years, I had quite a few sexual experiences, most of them bad. Many times I slept with people, simply because they pressed me so hard it was easier to accede; sometimes because after a while I knew how to be good at it and knew I could pussy-whip or at least impress them; sometimes because I wasn't very comfortable just talking and that gave us a nice structure I knew I could handle; sometimes because I wanted to make them like me and couldn't think of anything else I had to offer, sometimes because it seemed like (and maybe was) a short-cut to closeness with somebody and I needed closeness very much. But there were no orgasms except when I masturbated, which I finally learned to do two years after I started fucking. After awhile I began to notice that I wasn't getting wet any more and that guys were noticing it, which killed the whole game: I was not free nor "loving" nor flattering if I wasn't digging it. My deception showed. Worrying about THAT made it even worse -- took my mind even further from digging it. There was nothing I could do about it except, in the dark, fearful, trying to wet my genitals with a finger of saliva before he touched

I joined a dance group that was working with a light show. One of the guys from the light show also played recorder. He suggested I bring my recorder next time and if I thought musically like he did we could maybe add something to the group. I don't consider myself a musician but I brought it, and unworried by the people in the group (the dancers were all women, and for some reason I'd gotten comfortable enough not to be afraid of making an ass out of myself in front of them) and stimulated by the weird lights we did an amazing number with the music. A couple nights later we got together to play music, to get our heads more together on it. Inevitably I started acting cute and rubbing against his beard and we ended up in bed. I sort of dug it, but it was pretty ordinary, and I didn't know how to act with him when we weren't fucking: I could feel comfortable only during it. So the result was that whenever we got together to make music we ended up fucking because otherwise I felt awkward. So we were fucking lazily one night, and I was off and on being conscious that if a movement felt good I really ought to do it more; and off and on I WAS doing it more. Because I wasn't afraid of scaring or offending Bob (let me just describe the guy: stone freak, mostly apolitical, very gentle, affectionate to everybody. Utterly relaxed, NO hostility. Or very little. Not no hostility as in a doormat, but no hostility because he doesn't do anything he doesn't want to do so he's got no cause to resent anybody. He does lots of things for people, so they dig him and respect it when there's something he won't do. Anyhow, far-out guy.) I didn't hesitate --well, only a little--to push his knee up against my clitoris -- the top of his thigh, that is -- and move it back when he moved it away, some thing I'd never done before. I'd made little suggestions before, but if the guy didn't pick up on the cue -- and they usually didn't -- I let it drop. Didn't want to come on unladylike. But what's "ladylike" but laughable with someone like Bob? So I ground myself against his leg like he and all the other guys rubbed their penises against my belly -- why should they get all the stimulation and not I, just because my belly happens to be right in front of their cock and their belly doesn't happen to be handy to my clitoris? Stimulating the clitoris, by hand or knee or top-of-thigh is the SAME GODDAM THING as rubbing a penis against somebody, it's just less convenient, which results in the woman, who needs more stimulation because of her unfortunate training and maybe because of physiological differences, getting LESS stimulation. Hooh! And any stimulation she does get, because it involves more than just general writhing, seems like such a big favor to ask. Why can't you do it just fucking? But the guy doesn't even do it just fucking, he gets a lot of rubbing outside before the actual fucking part even begins. He's already ready, and the poor woman, who needs a head start, starts from 'way behind. Anyhow, because I knew it wouldn't turn Bob off, and because he kept saying he wished I found it as pleasurable as he did, I kept pushing his knee between my legs til he caught on, meanwhile feeling ashamed about it still, a little presumptuous (Jesus Christ). But I was beginning at least to LIKE fucking and look forward to it, and to get involved in making it feel better for me. Then, probably days later, I don't remember, after I'd had some practice trying to to what felt good and doing it more, we found a position that felt good: from missionary style I slid my right leg under his left one and pushed it aside, so that his penis and right leg were between my legs and his pubic bone was pushing right against my clitoris as we fucked. Although he didn't seem to dig it all that much, I persisted, and soon, without fanfare, I started coming. I was pretty startled and the next few days (he was staying with me almost every night now) I paid real close attention to what my body felt like inside --and gritting my teeth with mean determination and with fear it wouldn't happen -- and with growing but incomplete confidence that Bob would keep moving for me even if he came first --I got it down so I could come almost every time we made love, after about a half hour. But I was so conscious of it, so forcing myself that it was a fizzle. Sometimes I'd have to do impersonal fantasies (I wasn't fucking, I was masturbating or fucking a machine or rubbing against a pole) and always I was so nervous, fearing that it wouldn't happen, that when it did I was crouched in a mental corner watching it suspiciously, which kept me pretty uninvolved. Then one night, after not making love for several days, we got really stoned (I hadn't gotten stoned in a year because my head'd been in such a bad place) and went to a movie with some friends. It was a loose evening, with none of the emotional intensity that I usually associated with Bob. When we came home I was tired and relaxed and I didn't have the energy to push myself, I just sort of lay there and the orgasm welled up and spread to my whole body and head; the second time was even better. Since then I haven't had to be stoned, haven't needed or wanted any manual stimulation (his fingers are hard and rough or I might've), I can pretty much count on coming, and if I don't, it's no big deal. I'll catch him next time. If he comes first, he manages to stay inside me and keep moving until I come. He can't stay hard, but that doesn't seem to matter -- the vaginal contact and the clitoral stimulation seem to matter -- the vaginal contact and clitoral stimulation seem to be the thing.

So far it hasn't spread to anyone else.

Seven years later I met a beautiful, generous young man. He was tall and wholesome looking and he didn't come on to me the first night, and the second night while I was at the library he cleaned all of a new half-key for me and rolled twenty neat, round joints for me just to be nice. And he was big and strong and scarred, made movies, stole cars while they were being imported and carried a gun. Jesus! Sexually, he was deft, powerful, compelling; I felt somehow like I was being raped by someone who loved me and was Roy Rogers and the bogey-man all in one. And my shoulders sliding off the bed under his impact, overwhelmed, I couldn't help coming. When I told him what had happened, he said thoughtfully "that's funny. Other girls have said that too. I think there's a trick to it, inside you; I think there's a mechanism. Do you think you've got it down?" God, he was nice. A sheep in sadist's clothing, and I thought I did have it down and told a couple of girlfriends that I used to not be able to come but now I could. They looked at me funny, said they hadn't even known I had the problem, that it was good that it had gone away and the guy must be a great fuck. A couple weeks later I spent the weekend with him and my best girlfriend and a new guy of hers came along. Half-way through the weekend she got rid of the new guy, talked Wholesome into taking her along on a business thing so she could see some friends in the area, and seduced him on the way back. With the desperate hope that he could do the same for her. So that killed both of the so-called friends, and the thing wasn't catching -- nobody else could duplicate him.

It seems, from what I can figure out, that there are maybe three major personal-historical factors in the way of our enjoying sex, three separate things that have to be overcome. First is the one we all know, the morality thing, the feeling that sex is degrading and we are being both evil and exploited ("had") if we do it. This is important. I notice that what immediately precedes my orgasm is a feeling of really WANTING the penis (and the person): Begging for it to be deeper inside me, sucking at it, wanting it to ejaculate. This corresponds with what a couple of guys have told me, that just before THEY come they want to plunge impossibly deep inside me, want to bury themselves. This WANTING seems to be a big part of what makes me come -- a head trip. But it's hard to want something you think is exploiting you, something on some level you're being forced to do, which in effect, is admitting defeat. How could you want that? But getting involved in finding out what feels good and prevents the FACT of exploitation -- as, of course, will making sure you want to be in the situation in the first place, which will in turn happen more often when you get into digging and manipulating what's happening.

The second hassle I think is far underrated. It has to do with that guys are so over-eager and inept when they (and we) start fucking -- it's almost impossible for them to wait for us. So what happens is that we, expecting everything, get all excited and then whammo they come and we're left bewildered and empty. In-CREDIBLE frustration. Like, yesterday I was making it with Bob and I was kind of tired from having an operation on my leg, and I just couldn't get the energy to come, and I got so frustrated I banged my fists on his belly and cried and told him I hated him. Why such carryings on now and not for the past eleven years? Because after a couple of bitter disappointments your body quits expecting anything: to avoid the pain it simply quits getting turned on in the first place, so the second important thing is to somehow teach your body that it can again expect things -- with occasionally unpleasant consequences. For you have to have a guy who's willing and able to wait or start over again. If he's not, and you're interested in re-learning to fuck, get rid of him. It's also helpful to have whole afternoons and evenings in bed with no rush and nothing else to do, and a very persistent open guy who really wants to make you feel good. Another thing I did that may have broken the ice a little was to find a position where I could masturbate with Bob inside me but not having to depend on him. The first orgasm, and each succeeding first one, was always the most difficult.

A third hassle, too, ties in with the lack of assertiveness in women. It's thinking that guys are so fucking fragile, that they'll be destroyed at the first hint that they're not god incarnate in bed (this is why Bob's lack of ego helped me so much). Maybe this is true of some of them, but for most it's not. And for the others why not let them face the truth and deal with it, rather than cushioning their fantastic potency balloons from the pins of reality. Who the fuck are THEY to be coddled like that? And it's, if you really think about it, not really very respectful to them or us.

Point: eleven frustrated years, much fear, cringing, bitterness, resignation, wiped out as soon as I started taking steps to change it. Even though at first I didn't believe the steps would work. But this requires a little thought: How could I suddenly "decide" to do something about a situation I'd been afraid to deal with for years? It's pretty clear to me that I feared no hostility from Bob, and that I was able to take the first tentative steps at asserting myself only because I knew he wanted me to. I knew that if he "disapproved" of something I said or did he would say so, not assuming he was right but only questioning, rather than saving up resentment, because he had it together and wasn't out to prove his masculinity at somebody else's expense. And I think once I had a taste of what it's like to occupy a whole person's worth of space, it was hard to go back to being servile. No amount of being patted on the head compensates. Prescription, then, is to find a highly supportive environment to "practice" being assertive in, and then, once you've begun and see that it works and that IT ISN'T OFFENSIVE, you can extend the assertiveness to more and more threatening situations, without even bothering to be hostile yourself (except in the very rare cases where it's necessary), just claiming it as a natural right. Bear in mind that assertiveness doesn't mean aggressiveness. Assertiveness is simply communicating where you're at, what you want -- not demanding it at the expense of what other people want. For example, when a bunch of us went out for dinner and somebody suggested a restaurant I didn't want to go to, I was afraid to say so. Ditto with movies. Then almost by accident I suggested a couple and discovered that people were glad to get suggestions; and I was around when people vetoed restaurants that the rest of us wanted to go to, and nobody seemed to dislike them for it.

Another prescription I picked up from a girlfriend with the same problem: she said she couldn't be assertive around men til she started going out with a guy who was physically palatable but a businessman type, boring and shallow. Suddenly she didn't give a damn if he approved, her disregard for him as a person outweighed her fear of him as a male authority symbol, and she bloomed.

Sure it's a damn shame that she and I couldn't take our place as full human beings unless we were with people who were for some reason "safe." But we couldn't.

If you can say "damn it you fuckers, you've held me down long enough. From now on I'm going to take up full space and if you don't like it, just go someplace else." -- more power to you. But if, like me, you're too oppressed to do that, you can make it easier on yourself by doctoring your environment to cut down on the opposition -- climbing hills before trying mountains, etc. There is more than one road to...which reminds me of the contempt of a lot of self-styled revolutionaries for women who "confuse freedom with an orgasm rather than with a socialist revolution." Dumb asses. We're not going to be best at combatting other oppression, however we interpret it, until we can assert ourselves effectively as active, capable, deserving human beings -- and the inability to make love with abandon, for ourselves is a symptom of that unassertiveness (fear) which is then turned around to make us feel crippled, insufficient, at fault, undeserving. If we can overthrow THAT burden, defeat that maiming effect the all-pervasive System has on us, shuck THAT weight of guilt and snivelling, we can do a lot more.

from a Venice Sister (Sabot)

♀FREE OUR SISTER FREE OURSELVES♀

CONNIE TRIMBLE

Connie Trimble, an eighteen year old black woman, is now being held in Ramsey County jail on charges of murdering a St. Paul policeman last year. The police and court authorities treatment of Connie is typical of the treatment given all female and black prisoners. The bail, set at $50, 000 insures that she will remain in jail. This means that she is not allowed to visit with her fifteen month old child. At her pre-trial hearing, when her mother came into the courtroom with the baby, Connie cried and asked to hold him. Of course, the court refused. Motherhood, held up to us from childhood as our reason to live, is denied to women suspected of going against society's rules. Our children are used as weapons to break us down. Children then become pawns that are used and bargained with in The Man's society.

During her imprisonment, Connie has developed eye and kidney infections. No one knows what kind, if any, medical attention she has received. The recent wave of prison rebellions around the country, including Stillwater, forced us to face the horrors of prison life. In New Haven, Panther women received shoddy care during pregnancy and were forced to have their babies under armed guard. Adequate medical care is one of the demands of rebelling prisoners everywhere.

Despite the seriousness of the charges, the evidence presented by the prosecution in pretrial hearings is very questionable. Their main pieces of evidence are two voice prints they are trying to match up. One print is Connie's; the other is a recording of a woman's voice made the night of the shooting. The woman called the police station asking the St. Paul police for help in getting to the hospital to have a baby. James Sackett, one of the policemen answering the call, was then shot from ambush.

Voiceprints are very unreliable. One person's voice can make two different prints and two people's voices can make similar prints. In New Jersey and California voice prints were not allowed as evidence. At Connie's pre-trial hearing two experts have already given contradictory opinions. Also, not surprisingly, no detailed studies have been done of female voices, which give hazier and less extensive patterns than male voices.

The print of Connie's voice was obtained in a typically sneaky way. At the request of the St. Paul police, Connie's welfare worker called her into his office saying he needed more information to decide her welfare status. While there, Carolyn Bailey, a policewoman posing as a welfare statistician called to talk to Connie and made several tapes of her voice. This action indicates that rather than taking all available evidence and having that point to a suspect, the police chose Connie and then went about gathering evidence. This clearly presumes "guilty until proven innocent." By helping the police in this trickery, the welfare department showed its true face. It is willing to use its power as the sole support of women and children to manipulate and control their lives.

We know that the St. Paul Police Department was under a lot of pressure to make arrests in connection with this case, even if they had only scanty, unreliable "evidence." They chose to indict Connie, a young woman working with the Inner City Youth League. The ICYL is a group of young blacks who are organizing and educating the people in their community. In recent months other members of this group have been picked off in frame-ups. Ronald Reed was arrested for conspiracy to kednap the governor and hijack a plane; these charges were later dropped because of a lack of evidence.

Together we can fight to make it possible for Connie and all women prisoners to see their children. Connie needs money to meet bail and for experts in voice prints, linguistics and ballistics. We can help raise this money by having fairs, showing women's films and plays, and in many other ways yet to be thought up by us all. If we cannot get the bail lowered we may have to develop other tactics. One possibility is to try and find people who are willing to use their personal property (homes, cars, etc.) as collateral.

Connie has been strong throughout the pre-trial hearing, but at at her trial, she will need the strength of many women who support her. A small group of women went to the hearings. We were deeply moved by her courage and wrote her a note expressing our support. Her mother saw the note and was overjoyed that there were women who knew and cared.

The crime of Connie Trimble is that she has stepped out of her role. Connie is a black woman who has engaged in political activity in her community, something women are not supposed to understand and blacks are not supposed to do.

SISTERHOOD IS ALL POWERFUL

The Women's Action Committee has done some beginning work to help free Connie. We plan on having some meetings to work out more definite goals and ideas. We need all women everywhere. If you'd like to get together to talk call

Sandy, Merryl 338-6486
Betsy, Louise 823-6097
Red Brick Women's Collective 722-3816
or write - Box 7193 Powderhorn Station, Mpls Minn 55407

See you soon

TRIMBLE

Women will meet at Rice Park on W. 5th Str. and Market Place on FEbruary 27th at 1:pm to march to the St. Paul Courthouse for a rally in support of Connie Trimbles defense, After the march will be good food, literature, and a handcraft sale to begin raising bail to free our sister.

ABRAXAS

ABRAXAS- The Symbol

Abraxas is a non-profit youth corporation, which has been promised a donation of fifty to a hundred thousand dollars. The corporation consists of approximately thirty members, six of which are board members, namely, Steve Lloyd, president, Dennis Mohs, vice-president, Terry O'Donnell, secretary, Steven Olson, treasurer, Kevin Temple, historian, and Steve Hardesty, parliamentarian.

They are primarily concerned with purchasing a church, (possibly the one on Grant and Portland) to be turned into a Youth Opportunity Center. This center would attempt to fulfill some of the needs of young people, in terms of a free medical center, a people's pantry, legal aid, people's information, and people's music.

One of the reasons for their choice of a church, as a building for their headquarters is because of the symbolic effect of a church. A church originally symbolized the goodness of the people who gathered there.

However other people outside of Abraxas have tried to point out that the money would be better used in purchasing more functional facilities, instead of dishing out the money in payment for a "symbol", which also happens to be located on some extremely expensive property ($200,000.00)

"The name Abraxas occurrs in connection with Greek magical formulas and is frequently considered the name of some magicians helper such as certain uncivilized tribes believe in, even at present. But it appears that Abraxas has a much deeper significance. We may conceive of the name as that of a godhead whose symbolic task is the uniting of godly and devilish elements...We have been given a god to worship who represented only one arbitrarily separated half of the world (it was the official, sanctioned, luminious world), but we ought to be able to worship the whole world; this means that we would either have to have a god who was also a devil or institute a cult of the devil alongside the cult of god. And now Abraxas was the god who was both god and devil." (p.76 ff. Demian by Herman Hesse)

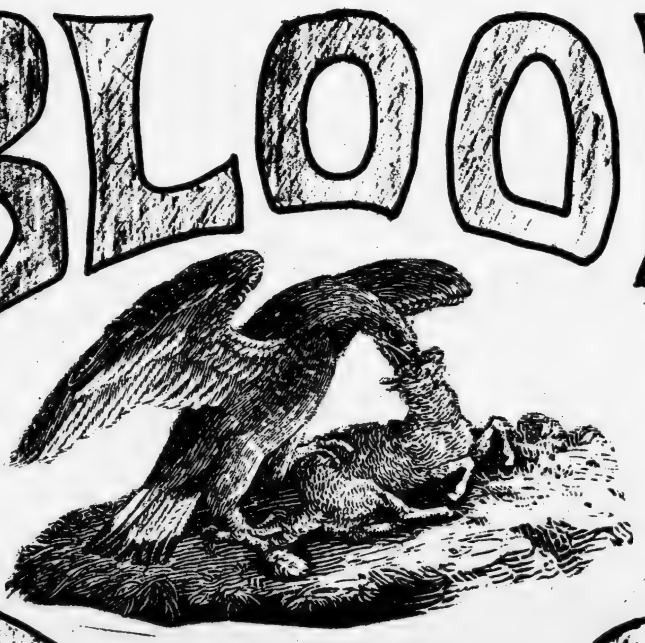
"The bird fights its way out of the egg. The egg is the world. Who would be born must first destroy a world. The bird flies to God. That God's name is Abraxas."

The first meeting between Abraxas and the people, took place in the Riverside Church, Wednesday, Jan. 13th. Present were the board members of Abraxas as well as representatives from Hundred Flowers, People's Pantry, People's Center, and People's Information Center. The purpose of the meeting was to discuss how Abraxas could help the people and how the people could help Abraxas. However the emphasis of the meeting was on "how Abraxas should help the people". It was pointed out several times that perhaps such a sum of money should be utilized by channeling it into already existing projects, and that Abraxas should become merely an organization which would acquire funds for other organizations. The long range reaction of Abraxas to some of these suggestions was rather negative, since Abraxas felt that they would prefer to do their own trip with a church.

The first Abraxas musical benefit took place in the Plymouth Congressional Church on Thursday Jan. 14th. Local musicians played while the audience consisted mostly of high school and college students. Abraxas raised fifty dollars from the event.

Plans for the future, consist of a scheduled meeting between Abraxas and the Amundson Farm Co-op plus any other interested parties, for Thursday, 8.00 pm. in the Pizza Garden at 5460 Nicollet.

BLOOD OF THE CONDOR



The film is a statement by the Bolivian Indian; an effort to relate their situation since the North Americans have come to their land. It is not a long film-about an hour and a half-but it is a beautiful portrait of the Indian today.

The "primitive" people of Bolivia have a highly evolved culture that keeps a stable balance with nature and keeps itself alive by being part of the environment instead of trying to control it. They are farmers living in small tightly knit communities, and they get along by sharing the work loads; there is a consciousness of the whole culture in everything the individual does. They are a people close to each other, leading peaceful lives, free of pollution of the earth, and oppression of each other.

In the film the Indians had recently been suffering the trials of a vaguely stated plague or epidemic that was killin people and threatening their race. Coincidentally, the American white man had come, also recently, but apparently somewhat earlier. He had set up modern commercial enterprises in La Paz, the capital of Bolivia-banks, factories, clinics, a hospital were sitting like cancerous pimples on the face of Bolivian earth.

Especially in the city, the American influence has been to turn people against each other, and set up a caste system that looks pitiful on the Bolivian people. In the city, the Man has taken his disgusting values and treacherously solicited them to susceptible individuals. He approaches the weakest people he can find and gives them positions of power. That way he could get puppets to hold the people at bay while he raped their homeland.

One of the many "services" the Americans provide to the Bolivian people is a free population control center for the peasant Indians, and poor Spanish. The foreigners decide how many children each family should have, and after a woman has had her limit, she is sterilized. This is accomplished with the help of the Peace Corps, who are sent into the rural or remote areas to develop the community so they, as well as their city brothers, "won't have to be backward" anymore.

Sterilization is a very heavy trip, but it is never explained to the Indians in a way that means anything to them; instead it is left up to the people to figure out what is happening on their own. The situation is obvious to them.

Despite the fluent assertions that the white man is there to help them, the reality they see is:

*When women go to the white man's clinic to give birth, they often never have another child. Disease had taken some children, and the Indians are being threatened with extinction since there are too few children to replace the ones that have died.

*The economy is changing-the land is being raped by the people from abroad. Farmers do not benefit from their labors anymore. They need to produce more and more in order to get the food to those who need it: first it must pass through the hands of the new parasites. (The Peace Corps is there to help them with their burden. They can teach the farmers how to use inorganic fertilizers and poison sprays to increase their yield, after the fertile soil has been depleted by American abuse, or "investment").

*Since the strangers came, people have been turned against each other. The white man's teachings have taught people to spurn the Indian farmer, to ignore the peasant, or beat him down. It is the white man first, then the Spanish Bolivian, who are the privileged people. White collar workers look at the blue collar laborers with strained tolerance, and both view the Indian with disgust. It is the concept of "progress" and individual enterprise that has made this change.

*There is now a centralized fascist government to replace the previous spokesmen

BILLY IS IN THE EYES OF

Dear Flowers,

The Ensemble Theatre played a benefit performance for the Minnesota 8 of "The Town That Billy Sunday Couldn't Shut Down." The play was incredibly degrading to women. Women were ridiculed and mocked for no apparent reason. During one scene, Abiie Hoffman rapes his girlfriend Golden Spike, and she in turn decides she likes it. Throughout her time on stage, she was nothing more than a sex object, and a despicable one at that. Her only purpose in life was for fucking--"a body, to be used and abused at will." With no transition, Golden Spike appeared on stage amid oohs and ahs, and disappeared with no apparent meaning, to be replaced by two "shuffling niggers" picking cotton. There was no consciousness of a woman's oppression, only contempt. The play was decidedly sexist and racist.

We were paralyzed throughout the play. It wasn't until we were approached by the director on our way out that we were able to react, and the reaction was a genuine fury toward the cast that shocked and surprised the people present. Our anger was loud and verbally aggressive.

We've been critized endlessly for the ineffectiveness of our action by people who admit there would be no issue if we hadn't made a scene. Our anger was not, however, based on its effectiveness. It was based on concrete rage--rage that was offensive to people whose groovy evening was destroyed.

In so many words we're being advised to be ladylike. Anger offends people, especially the "shrieking" anger of enraged females. If you can only deal with us when we're acceptably submissive, then you haven't dealt with us at all. "Communication" occurs in many different ways.

One question that must be asked is, who do these white males think they are that they dare to make a mockery of the real oppression of Women, Blacks, Indians, Homosexuals, and Chinese coolies. This mockery was done with no real sympathy, sensitivity or understanding of the suffering of these oppressed people. Daily, we are faced with situations that we have to respond to by acting these stereotypes or be ridiculed, isolated, fired, divorced, killed, raped, lynched. How can they (the theatre group) mock our survival techniques?

As one black man said, "We don't need to be shown these stereotypes. We see them everyday. We need something new." In this play, we were shown the most degrading stereotypes that exist and were left there as if this is what women really are-despicable nothings. This is not what women are.

If anyone is going to do any play etc. about the oppression of some group of people, then they had better make it perfectly clear what they are doing and why or expect to be attacked. To say that politics and art should be separated is absurd. It has become very clear to many of us as we become more aware of our female oppression that the arts have a great deal to do with propagating and legitimizing the power relationship between women and men. All the other arts aside for a moment, in this particular play, politics were definitely involved. Large pictures of the Minnesota 8 appeared on a front pillar, and wall-size photos were flashed on the screen several times during the play.

We incriminate the Minnesota 8 and its defense committee for accepting money from this play.

Julie Norse and
Rosina Richter

Dear Flowers;

"The Town that Billy Sunday couldn't shut down" is a High Energy beautiful evening. WHAT AN ENERGY RELEASE! 85% of the audience jumped up and danced wildly for 35 min. on the invitation of the cast. Fantastic foot stomping energy, music, lights, release and joy. Chezago will be vindicated by the stomp and dance of joy!

.....Later that same night:

Walked into the Cedar-Riverside Cafe to listen to "Mamas Home Cookin" just as people were pushing back the chairs and tables for a real hoe-down. Cronic foot flopers and hand flapers were spontaneously jumping up to Square dance, Polka, Tango, impromtu Russian leg kickers and (of course) individual super energy creations. "The Band" said it was a "1st". It seems few people have ever danced with them. They sure did Sunday night.

.....Both these groups don't know where they will be put'n on next. "Mamas Home Cookin" never knows till they hear about it on the radio or read about it in Hundred Flowers. The Ensemble Theater Group doesn't have a home but is working on their next "production" for us on their own.

Love & Peace,
Dick Hiner

and community leaders elected by the villages. The new regime is set up by the foreigners to protect their investment in Bolivia. People are often taken to the fields and shot for refusing to support the American tyranny or speaking out against their oppression.

The films portrays all of the Indians as being frustrated and angry; with the need to remove the Man from their country. They see the evil he has brought, and feel the pain. They see the need for revolution, to return to their peaceful ways. The farmers meet together to discuss the problem and what to do. They drive off the Peace Corps from their village.

The film ends there, but gives the impression that the struggle doesn't end there. The city must also be purged; it is the home of the diseased minds and exploitation. The last shot in the film is one of raised arms with modern weapons-a feeling of justice and deliverance.

It is obvious that Bolivia is only one of many small exploited countries all over the world. The Man has his trip together, and is hard to fight. But once the oppressed people can take no more oppression they are even harder to combat. This film is not just optimistic, but realistic as well. People all over the world are taking up arms against their oppressors. It is an important film because it was (reportedly) made by the people of Bolivia, themselves, and presents an accurate view of their situation.

Down in the Whole with mackendree spring

The Whole is a large medieval underground chamber, beneath Coffman Union, on campus. The atmosphere is very strange-a cross between a lunchroom and a one ring circus, complete with free peanuts (which make you thirsty for the expensive soft drinks at the refreshment bar)

The instant the Spring took the stage, they burst into an explosion of sound and rhythm that I haven't heard in a long time. They drove their music deep into our sense, and filled the huge underground chamber with their energy and happiness. They are good showmen. As the bassist told me in an interview later, the four of them try to draw their audience out into the open to have a good time. They certainly do accomplish their goal. "Wherever we go, we try to get people to party. There are a million ways to party; the Beatles had their trip, the Stones have theirs, we have ours."

The Spring trip is a combination of electric country-blue grass, rock, and a beautiful accoustic blues guitar. The different forces blend together to produce a new sound. Part of the new sound has to do with the electric violin and viola player. There is nothing new about those instruments, but this man takes it much farther than that. He uses his sound system and instruments to create a symphony of good electronic music. For the first time to my ears, someone has put feeling and "uncontrolled" creativity into what used to be a dry, intellectual field. He manipulates sound and mixes sensations, creating a symphony of unheard of tonal voicings. He comes from a classical background and plays the violin excellently. Even when he is playing his country fiddle, he glows.

The bass stays in the back except when called up front to sing. He is like most rock bassists: a self-assertive, macho ego tripper, but he plays well and keeps his obnoxious tendencies to a tolerable minimum.

The singer (MacKendree himself) plays rhythm (acoustical) guitar, and gives party atmosphere raps between numbers. He has fun and wants everybody to join him. There are few bummers in his head. He comes out of a light blues bag, and his guitar often sounds like Garcia (of the Dead) in his mellower moments.

The magic of the group, when there is any, comes from the lead guitarist. He is a great performer, but doesn't try to take the show over. He says what he has to say in a quiet way that speaks louder than the other more flashy musicians. He seems to have learned the value of simplicity-his statements dance because they aren't heavy or overcrowded. He often turned the sound on his amp, and listened to what everyone else was doing. What he would play in reply was always right on. That's a necessary but often overlooked element of music: being a part of the whole. I hope more "lead" guitarists will follow his example.

The result of the four coming together is one of absolute stoneness. They often took my breath and then shoved it back down my throat. Technically, they aren't really good musicians, but they don't pretend to be. That's part of their charisma. When I asked them about it later, one of them said, "Except for the violinist, we haven't studied music-we're just doing our thing. Anybody can do it." They have their trip together and are 100% behind each other. They complement each other and build collectively on individual statements. They get each other high, and their audience is invited to come along.

music is growth-
it is that part
of what you are
that shows through
in everything you do:
as you change
with new things done,
so the vibrations of
your soul shift
rhythym to make
another pattern;
more complete
with new colors.
and when you delve into
the spirit of living,
music can reach
to the edge of
imagination
in searching
or bring you back
from a fog of
of selfishness...
we are all of us
musicians
and true music
is made with others-
an ego loss
where to play
you must also
be played
and what you say
in the end
comes out
part you
part God,
and it's the part
that's you
that strikes the
chord in me;
it's the part
that's God
that lets me have
my own chords
to recieve yours
and vibrate
in harmony.

we are poles
of sound and
and thought,
and meaning leaps
back and forth
between us;

charging us with
energy and magic-
we clear ourselves
to let it flow:
it pulses through
us (the musicians)
to unite our
beings
to create a
collective consciousness
and turns our
lives into
into purpose
and transforms our
hearts
into laughing.

Ajones

THE BEHOLDER

Flowers:

In reply to your review of "The Town That Billy Sunday Couldn't Shut Down," I'd like to take issue with a few of your points and criticisms. You say you were confused "as to whether our message was cultural or political." I must agree, you are confused and probably always will be. The Far Left is as bad as the Far Right in their need for having everything pointed out to them to a point of boredom. Unless we shit on a picture of Richard Nixon you can't seem to pick up on where we are at. The play is an attack on all--I repeat ALL absurd cultural and political heroes and villains that have passed on to that untouchable place where you love to have them: Mythology, where every position is real clear and real static.

Everybody who is even vaguely mentioned in the play gets his ass cooked. Both Hoffmans, Cowboys, Blacks, Indians, Elvis, Golden Spike boom-boom, etc.

That's what the play is. Dig it.

Next you have the lack of humor and the lack of discrimination to say "There were some parts of the play that were unmistakeably sexist and racist." My initial response is you must be a group of very narrowminded individuals. Perhaps even a little reflective of the old Temperance Unions and Prohibition groups that were so characteristically in favor of censorship. If you can't think, if you sincerely can't focus on what's happening and need everything and its meaning pointed out to you (which by the way is not very theatrical). Then I must say in all sincerity that you should go to another theater.

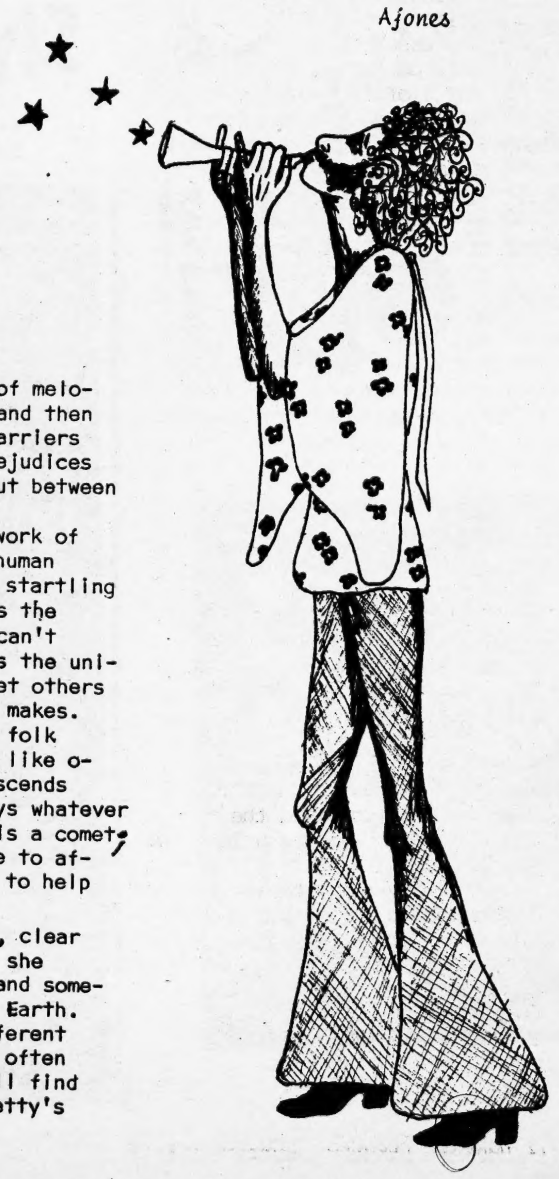
Joseph T. Walsh
Minneapolis Ensemble
Theater

MISS BETTY

Betty's soul is music. She fills me with her song and build a relationship of sharing between us. Her music is simple and direct; hesitant like newly discovered life; growing as she relates to the people around her. Betty can sign other peoples' songs but her own music is what speaks-she writes the way her soul is; honest and full. She has a straight-line style with a few simple changes, the kind of melodies that hypnotizes you and then the words slip past the barriers of acquired tastes and prejudices that we have learned to put between ourselves and music.

Betty moves in the network of astral consciousness and human awareness: Her vision is startling clear: Her music reflects the truth she sees and often can't understand. She questions the universe in a way that can let others in on the discoveries she makes. Her form of expression is folk music but it really isn't like other folk music; she transcends those limitations and plays whatever will speak for her. She is a comet, bringing energy from space to affect our minds and souls, to help us mature.

She has a strong voice, clear and versatile. Sometimes she sounds pure and ethereal and sometimes she sounds like the Earth. Heaven and earth have different songs; God and the Devil often sing the same tune. You'll find a little bit of both in Betty's music.



BULLETIN BOARD

FREEDOM HOUSE is a high school for low-income people. The school is totally dependent on private donations. This winter the people of FREEDOM HOUSE are operating a car-starting service. If you need your car started, call us.
COST: $2.50
CALL 521-5217 anytime after 6:00 A.M.

RIP- OFF

Over the Xmas holidays the MUSES RECORDS SHOP(26th & Nic.) was ripped off & trashed. The management wishes to contact people who had stuff there on consignment:
General Delivery, Mpls. Post Office
c/o Don Okumura
Please leave name and/or phone number.

URGENT: RIDE EAST NEEDED IN MARCH to N.H., Vt. or Boston. Call Michael at 336-2926.

RIDE WANTED TO GEORGIA. I need a ride south anytime before March. Call Frank at 333-3717.

SPACECRAFTS - BURNT OUT! For our sin? Need 2 br. place and frig. Help. 333-8471 or 333-3717.

MIMEO MACHINE NEEDED. Must be dependable and cheap. To be used to run off daily street sheet in Dinkytown & West Bank Communities. Call Alan at 331-2148.

ONE OF THE SIX of us has gone to Maine, so we want someone (M or F) to replace him. We share all household chores & expenses equally. Large So. Mpls. house. Available immediately. 824-2263.

Many thanks to the wonderful kids in Texas who did so many favors for us on our recent trip there. Thanks to Hennacy House in San Antonio for the food and crash, to SPACE CITY news of Houston for the crash, to Fred for the dollar, Ramona for the patched pants, THE RAG of Austin for crash and food and a special thanks to Lolly for the use of her bicycle and cockroaches. Love you all, *Doug deMalignon & Mike Hensel, the man who never returned.*

RIDE WANTED TO DES MOINES, Iowa, any weekend, round trip or one way, share expenses and driving. Write Becca Brackett, Carleton, Northfield, Minn. (Close to 35W) Call 645-4431 ext. 318.

ROOMMATES: NEED TWO HEALTH-FOOD roommates to share apt. #206 at 707 Univ. S.E. Call Bill, 331-7345.

I WILL PAY $3.00 for 18" wide by 12" high drawing of War Resisters League "Broken Rifle" Insignia. Call Tom at 757-4125.

Please buy Jane's bed. Otherwise she can't go to New Jersey. Also selling Typewriter, dishes, chest and books. Call 335-7464 or 545-5285 after the 30th.

MINNESOTA DRAFT HELP has moved to 3104-16th Ave So in the Walker Methodist Church. Their number is 724-5824. They are open Monday thru Saturday from noon on.

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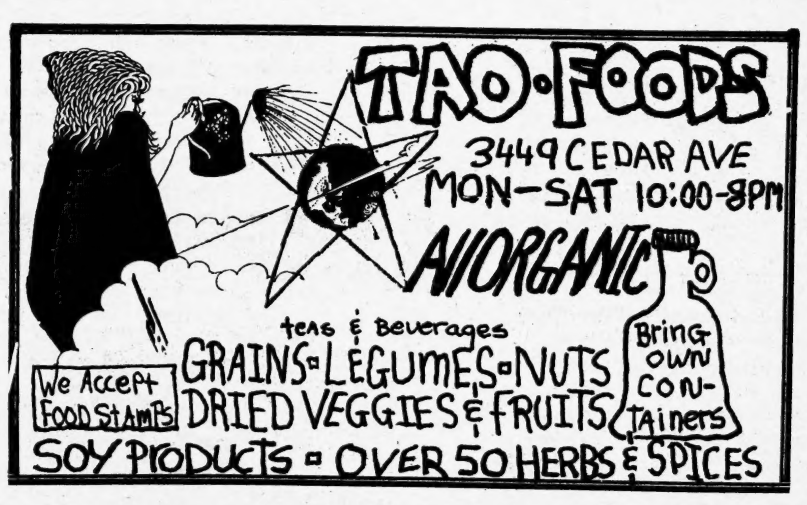

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Sly & The Family Stone: IN CONCERT

Friday Night February 19th Metropolitan Sports Center Tickets Available at the Met, First National Bank Concourses, ALL DAYTON'S STORES, BACK LINE MUSIC STORE MANKATO, ELECTRIC FETUS, OPTIC NERVE, POSITIVELY FOURTH STREET, AND THE OLD LAUGHING LADY IN ST. PAUL.

SPROUT FOR LIFE

I have been growing sprouts for over a year. I started growing them regularly in the spring of 19 70, when we lived in the foothills of the Sierras with not much income or transportation. It was too early for the garden trip, occasionally snowing in April. Here's how I did it:

Cover the bottom of a wide-mouth peanut butter jar with alfalfa seeds, then cover the jar with gauze and place a strong rubber band around the neck. Cover the seeds with warm water and put the jar in a dark warm place for 24 hours. Rinse the twice
Pour off the water then, and rinse them twice a day. Keep the seeds in a dark place until the third day or when leaves appear. Then set them in the sunlight until deep green. Make sure to spread the seeds evenly around the jar, because they need air.

For Beans:
Fill the jar 1/5 full. Follow the above directions until the beans have about 1/2 to 3/4 inch sprouts, then place them in sunlight. Mung beans, chick peas, and lentils have little leaves, but soy beans do not. Beans take longer to sprout than alfalfa - up to six days.

seeds to sprout

Here is a list of seeds that sprout well:

armeria
alfalfa
cress
foenugreek
clover
mustard
radish
seseme
sunflower
wheat
barley
oats
rye
corn
buckwheat
beans
peas
lentils
chick peas

Try your favorite garden vegetable seeds.

zucchiniburgers

zucchini, sliced, sauteed
2 slices whole wheat bread
1 slice natural cheese
miso
alfalfa sprouts

Spread miso on bread. Place zucchini slices on one slice bread and cheese on other. Place bread slices in oven until cheese melts and zucchini is soft. Put sprouts in between slices of bread and put together for a burger.

toss-fried vegies

1 tbsp. oil
2 or 3 stalks of chinese cabbage or bok choy
a hand ful of string beans
1 large onion
1 large carrot
1 or 2 stalks of celery
a handful of mushrooms
2 broccoli tops and stems
a sprinkle of peanuts or other nuts
1/2 head of cabbage
4 or 5 okras
1/2 to 1 cup bean sprouts

Choose some from above, slice and toss-fry in oil. Sprinkle with your favorite herbs and soy sauce. Add 1/2 cup water, cover and steam for 5 minutes.

Susi

STEAMED HERBED VEGETABLES

A warming, inexpensive accompaniment to a bowl of rice or lentils on a cold winter's evening is a steaming bowl of herbed vegetables. Try to get organically grown vegetables, the difference in flavor makes the effort to get them worth it. Always use fresh vegetables unless you absolutely can't get any other kind.

Quickly wash the vegetables and cut them into bite-sized chunks. Do not peel. A typical potful at our place includes broccoli, beets, cabbage, Brussels sprouts, zuchini, celery, carrots, scallions, fresh shelled peas, string beans, turnips, rutabegas. Cook them in a vegetable steamer. I found a neat one at Sears for 3.99 and you can use the bottom and cover separately for a 7 qt. kettle. Before that I rigged a cake rack into a big kettle with a cover.

The point is to not let the vegetables touch the boiling water but to cook them in the live steam. They should be exposed to light and air as little as possible. This method of cooking preserves the flavor and, most important, keeps the vitamins and minerals in the food. Vegetables cooked properly, contain large amounts of vitamin C and A and other essential nutrients, including protein.

When you've cut up the bowl of vegetables, crumble in a bay leaf and dust with herbs. I use sweet basil, marjoram, thyme, rosemary and maybe some oregano. You can experiment with different ones in different proportions. As long as you don't get too heavy handed, it's almost impossible to ruin it. It always comes out good.

Steam the vegetables about 30 min. over a medium flame, shorter or longer according to your crispness preference. Avoid lifting the cover to test as much as possible; that escaping steam contains vitamins. Put in enough water to begin with so you don't have to add, if you use too high a flame they might boil dry. When you serve the vegetables, pour some of the stock from the bottom over them... it is very tasty. And save any that's left to use for the liquid in bread or soup or whatever, it has lots of vitamins in it. Leftovers can be reheated successfully if they are stored in a light-and-air proof container. Standing in stock over night in the refrigerator even seems to enhance the flavor.

Dulcie Meredith Alfton

★★★★★★★★★★★★★

TRIPLE CONJUNCTION

A conjunction happens when two or more planetary bodies occupy the same degree of the zodiac. Every new moon is a conjunction of sun and moon and this is a prototype for all conjunctions because all are planetary positional contact. Its meaning is power--definite energy is being fused. Usually the fusion reveals itself through alchemical terms for the union of opposites like the soul (sun) and the body (moon) yields a mysterious "third thing" that is something more than the component parts.

Energy manifests cyclically and a conjunction is the root-point of the cycle (cf. Dave Rudhyar The Lunation Cycle). Any cycle is in turn understood by relation to a larger cycle of which it is a part. The large cycle from which we are emerging is the 10,000 yr cycle called the Kali-Yuga, age of Darkness, age to which we are heir. It is the age of iron, of the machine, of ignorance. But it is dawning, it is said, the Age of Aquarius, and whenever this was or is to be, and even though it is a minor age of 2,100 years, it is symbolic of the transformation at hand.

The new moon of this month in 7 degrees Aquarius is symbolized by a child born of an egg-shell. Of the kinds of birth, an egg-birth is less evolved than womb-birth. So from the symbol we see a higher consciousness emerging from lower entrapment. This new moon is specially important because at the same time, Mars, the planet of initiative, Jupiter-the planet of expansion and good vibrations, and Neptune-the planet of the collective unconscious are all three in conjunction in 3 degrees Sagittarius.

These three planets have a cycle of conjunction and its mean period is 25 years advancing a mean 60 degrees in the zodiac. But these planets are especially strong in Sagittarius for Sagittarius is a fire sign ruled by Jupiter, Mars is a fire planet, and Neptune might be said to be in its night house.

Sagittarius rules law-making, publishing, and the higher mind as well as long-journeys. Sagittarius is a visionary sign of collective dimension. Revision follows a new vision and on the social plane laws are to be revised under pressure unrelenting from the collective force (♆) and on the spiritual plane laws utilizing integrated energy currents usually veiled now manifest. Magic is at hand.

The possibilities from the energies playing upon and through our planet are immense. For close at hand mundane consideration of this triple conjunction watch Spain this year, and the Spanish-speaking South-American countries-all ruled by Sagittarius. We got a revolution.

Sagittarius is fire and fire is an inspirational element. For all Sagittarian people this will be quite a year. You know whats in your hip pocket, Sagittarius.

For all, the tenseness of the present situation lightens up not because the crises are less tense but because the energy we are given to meet the challenges can now be felt as superabundant. We have only to be more receptive to these high potency energy radiations to make them our own. Ancient methods of realization or cosmicizing the individual consciousness brought like the Lotus petals by the wind from the east to the west presage our unfoldment. Always energy seeks its higher source.

BIG G FOR GREEDY

We got a check from General Mills this week. General Mills- maker of plastic goodies, prepackaged mixes, bleached white flour, and lots of money.

A check for a subscription to Hundred Flowers.

Can it be that even they are interested in real food?

GENERAL MILLS, INC.
MINNEAPOLIS, MINNESOTA

531660 1-8/210-399

GENERAL MILLS

CHECK NO. 531660 DATE 1-22-71 PAY THIS AMOUNT $5.00*

PAY TO THE ORDER OF
100 FLOWERS
BOX 7152 POWDERHORN STATION
MPLS MN 55407

GENERAL MILLS, INC., Operating Account

BY _____ AUTHORIZED SIGNATURE

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399 PARK AVENUE, NEW YORK, N.Y.

"531660" :0210-0008: 0000 14 25"

VALERIAN ROOT

Another herb we use often at our house is Valerian root, a wonderful, powerful nervine. A nervine is an herb which affects the nerve system in a peace giving, calming way. Valerian Root can be given--in amall amounts, of course--to restless children and babies with colic--mother will benefit by taking some herself. It is often just the tea to make when we are feeling particularly nervous. It will break up a cold; it is healing to pimples, if taken internally as well as externally. Valerian is also good for the stomach, preventing fermentation and gas, healing ulcers, To make Valerian Root tea, use one teaspoon to a cup of boiling water (never boil the root), cover and steep one-half hour. Sweeten with honey if you wish. In these doses it is quieting and soothing, however in larger doses, too often repeated it can cause heaviness and stupor and pain in the head. Books on herbs are availabe at Savran's and Gnostica bookstores. The herbs are availabe at Tao Foods or Cayol's, downtown.

CALENDAR

THURSDAY ♓

"Che" the film with Omar Shariff at Nicholson Hall, 7:15 & 9:15, $1.25

Dave Ray at New Riverside Cafe, 9pm

Leo Kottke - plays great 12-string guitar at the 'Whole' in Coffman Memorial Union basement, U of M, 8pm

Bob Glassman and Marianne at the New Riverside Cafe, 9pm

Dave Fennoy at the Coffeehouse Extempore, 9pm, 25¢

"Le Bourgeouis Gentilhomme" (The Would-be Gentleman) Moliere's satire of manners, done by the Childrens Theatre at Mpls Inst of Art, a show for teen-agers and adults, 8pm, $1.50

FRIDAY ♓

Max Swanson plays flute at the Extemp, 9pm, 50¢

Mugtown a Dead End Kids film at Strike Film Co-op, 317 Cedar, 9:00 & 10:30, $1

"Shanghai Express" with Marlene Dierich, directed by Josef Von Sternberg, 1932, at Xanadu Film Festival, 1209 4th St. SE, 8 & 10 pm $1

"Yellow Dog Contract" rock at the Cedar Village Theater, 8pm, $1

"The Whole" Coffman Union, local talent, 9pm - 1am, $1

Che Nicholson Hall, 7:15, 9:15 $1.25

"Le Bourgeouis Gentilhomme" Childrens Theatre, Mpls Inst of Art, 8pm, $1.50

"The Importance of Being Earnest" a comedy by Oscar Wilde, Theatre in the Round, 245 Cedar, 8pm, $3, $2 studts.

"The Purple Death from Outer Space" Acme Film, 8, 10, 12, $1

SATURDAY ♓ ♈

"The Purple Death from Outer Space" Acme Film Society, 8, 10, 12 $1

"Le Bourgeouis Gentilhomme" Childrens Theatre, Mpls Inst of Art, 8pm $1.50

"The Importance of Being Earnest" TRP, 8pm, $3, $2

Joyce Everson at New Riverside Cafe, 9pm

Leaf River with Eric Peltoniemi play country-western, 9pm, 50¢

"The Princess and the Pea" at the Childrens Theatre Company, 11am & 2pm, $1.50

"Mugtown" at the Strike Film Co-op 9 & 10:30 PM, $1

"L'Atalante" 1934 film about newlyweds by Jean Vigo, Xanadu Film Festival, 8 &10pm, $1

"Shape of Things to Come" plus Flash Gordon, Some Piper Film, 8, 10, 12, $1

"The Whole" Coffman Union, local talent 9pm-1am, $1

"Shape of Things to Come" H C Welles film, plus Flash Gordon chapter XIII, Piper Film Club 8, 10 12, $2, $1

SUNDAY ♈

"Dancing Playground" childrens program and modern dance program and workshop by the Nancy Hauser Dance Co at the Guild of Performing Arts, 3pm, $2.50, $1 for children

"The Importance of Being Earnest" TRP, 8pm, $3, $2 stud.

Cassidy at the Extemp, 9pm, 50¢

"The Princess and the Pea" Childrens Theatre, 2pm, $1.50

"Who Killed Lake Erie" Frank McGee narrates film on pollution, Museum af Nat History, 2:30pm, free

Miss Betty Boop at New Riverside Cafe 9 pm

Children's Matinee by the Minn Dance Theatre Co; ballet and contempoary dance at the Cedar Village Theatre, 4pm, $2, $1 studts and children

"Hell Divers" North Star Ballroom, 8pm, 75¢

"Shape of Things To Come" PLUS Flash Gordon flick at the Piper, 8, 10, 12pm, $1

MONDAY ♈ ♉

Grow Yer Own

TUESDAY ♉

Squaredancing at the North Star Ballroom, U of M, 7pm, free

WEDNESDAY ♉ ♊

"The Pirate" 1948 musical by Vincente Minnelli, with Judy Garland and Gene Kelly, Heritage Hall, Mpls Public Libr, 8pm, $1

THURSDAY ♊

Taj Mahal at the Guthrie, 8pm tickets: $3.50 to $5.50

FRIDAY ♊ ♋

"Ninotchka" 939 film with Greta Garbo at Xanadu Film, 8& 10 pm, $1

Repertory Dance Program. "Present Laughter", Imprecis, & "The Twisted Tree" done by the Minn Dance Co at the Cedar Village Theatre, 8pm, $2, $1

"Alice in Wonderland" Walt Disney, Plus a far out short from Canada, "Universe" 8, 10, 12midnight, $1

"Lost in Alaska" - Strike Film Co-op, 9:00, 10:30, $1

"Dancing Playground" childrens program by the Nancy Hauser Dance Co at the Guild of Performing Arts, 3pm, $2.50, $1

SATURDAY ♋

"A Nous, La Liberte" Rene Clair Comedy film, 1931 at Xanadu, 8 & 10 pm, $1

"Alice in Wonderland" and Universe Piper Film, 8 10,12 $1

"Lost in Alaska" Strike film, 9:00, 10;30, $1

Repertory Dance Program, "Present Laughter", "Imprecis", "The Twisted Tree" done by the Minn Dance Co at the Cedar Village Theatre, 8pm, $2, $1

SUNDAY ♋

"Alice in Wonderland" & "Universe" Piper, 8, 10, midnight, $2, $1

People's Night Minnesota Dance Company dances to "Terminal Point, music by John Cage at the Cedar Village Theatre, 8pm, donate

MONDAY ♋ ♌

"Opus Musicale" University Baroque Ensemble at the Guild of Performing Arts, 8pm, $3, $2

TUESDAY ♌

WEDNESDAY ♌ ♍

"Singing in the Rain" musical with Gene Kelly and Debby Reynolds, 1952, directed by Stan Donen, Mpls Public Library, 8pm, $1

THURSDAY ♍

"Alexander's Death" Theatre in the Round, 8pm, $3, $2 studts.

"Captain Beefheart and the Magic Band" plus Ry Cooder Guthrie 8pm, $3.50 - $5.50

CONTINUINGS ♋

Cheryl Walsh - Photographs at the St. Paul arts and Science Center, 30 E 10th St, jan 23 - feb 12

"Funhouse Play" a play written for dancers, performed by the Nancy Hauser Dance Co at the Guild of Performing Arts, fri & sun jan 29 & 31, feb 5&7 - 8pm, sat Jan 30 & feb 6, 7:00 & 10:00, $3, $2 studts

"Antonio Das Mortes" folk opera by Glauber Rocha about Brazilian bandits and their struggle with the landlords, U Film Society, Mus of Nat Hist, jan 28, 29, 7:30 & 9:30, jan 30, 7:30, $1.00

"A Married Couple" Allan King film, U Film Society, feb 4,5,6, 7:30 & 9:30, $1

Bruce, Fred, Nonette do various kinds of psychic readings at Gnostica Bookstore, thursdays, 5-9pm, fridays, 5-9pm, sundays, 1-5pm, mondays, 5-9pm free

"Foreplay and Afterthought" Brave New Workshop, Frid. 29, 8 &10, sat 8,10, midnight, sun 31, 8pm fri 8, 10pm, and a new show is starting the following week.

Yoga classes at the New Center of Consciousness every sun, 3-5pm $1

"God's Eye in Space" light-sound experience at the New Center of Consciousness, 1841 E Lake, every fri, sat, & sun, 8pm, $1

Dance class at the Theatre of Involvement, tutoring, working together every tues and thurs, 7pm, free

"The McCoy Tyner Quartet" jazz from NYC at the Cafe Extraordinaire jan 28-jan 31, 9pm, $2

"The Show Pushers Review" Extraordinaire, feb 5 & 6, 9pm, $2

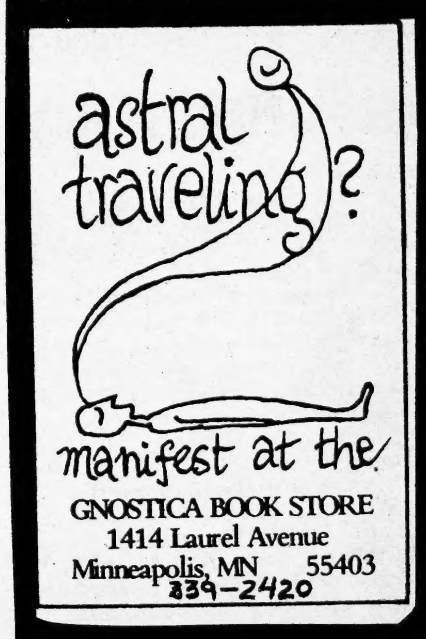
"Getting Straight with Life" encounter group at the Center of Consciousness, every thurs, 7:30 - 9:00, $1

WALKER ART CENTER PRESENTS

4 FEBRUARY TAJ MAHAL

11 FEBRUARY CAPTAIN BEEFHEART & RY COODER

28 FEBRUARY IAN & SYLVIA

All concerts at 8 p.m. in the Guthrie Theater.

Tickets: $5.50, $4.50 and $3.50 on sale at Dayton's